

DESTINY

The Magazine of National Life



A PEACEFUL HABITATION

"A Place Of Refuge, And For A Covert From Storm"

(See Inside Cover)

Y

. Read
eaning

ce your
k to be
rophets

A PLACE OF REFUGE

BECAUSE we are living in a time of trouble wherein the Lord is compelling peoples and nations to awaken to spiritual values, using the processes of judgment to recall His laws of righteousness to their remembrance, it has necessitated stressing the significance of the direful predictions of the prophets as they have been directed to the attention of this generation. However, there is another message—one of vital significance and thrilling import—addressed to the few in this generation who are looking confidently to the Lord for salvation. As the prophets issue warning after warning of tribulation to be visited upon a world steeped in sin, at the same time they pause in their forecasts of coming calamities to utter words of comfort and hope and to encourage the righteous in this difficult transitional time.

Amid the raging tempest of world turmoil, as the passions of men drive the nations headlong toward the abyss of disaster, the still small voice of God speaks to His own. Those who have put their whole trust in Him, seeking safety from the violent tumult, have found a place of refuge, a haven of rest, which the worldly and the wicked are unable to discover. For the righteous that place of security is like a sheltered dwelling in the midst of a winter storm.

The Prophet Malachi makes reference to the controversy God has with those who refuse to acknowledge His sovereign overlordship in their lives, who do not serve Him and declare there is no profit in obeying Him. Instead of walking in the way of the righteous, they emulate those who are heedless, indifferent and unbelieving, who, although they despise God, seem nevertheless to prosper.

Then the prophet is instructed to make the Lord's intention known to those who rever His Name and discuss His benefits with one another as they seek His counsel so that they may be considered worthy of His blessings. "And the Lord hearkened," Malachi states, "and heard it, and a book of remembrance

was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (Mal. 3: 16-17).

This is a clear indication that those who are found in the group described by the prophet will be spared from the stormy fury of an age being consummated in world travail which is to try the souls of all who are dwelling upon the face of the earth. Jesus instructed His followers in regard to the significance of the signs indicating the ending of the age and, to those who associate themselves closely with Him, He addresses a special message: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21: 28). The final phrase of this quotation is rendered by Smith and Goodspeed as follows: "For your deliverance will be at hand." Out of millions of church-going Christians, very few are in a position to give heed to this admonition.

We are counseled to pray that we may be counted worthy to find our place in the provided shelter and escape the ravaging destruction, for Jesus said: "But take care that your hearts are not loaded down with self-indulgence and drunkenness and worldly cares, and that day takes you by surprise, like a trap. For it will come on all who are living anywhere on the face of the earth. But you must be vigilant and always pray that you may succeed in escaping all this that is going to happen, and in standing in the presence of the Son of Man" (Luke 21: 34-36, Smith & Goodspeed Trans.).

All of these Scriptural passages confirm the promise that a place of refuge has been prepared for all those who, having placed their trust in the Lord, have brought their lives into complete harmony with the Divine will. They are led aright from day to day under the guidance of the indwelling presence and power of the Holy Spirit.

DESTINY . . . The Magazine of National Life

Volume XXVII

DECEMBER 1956

Number 12

HOWARD B. RAND, *Editor*

N. I. SIMONS, *Associate Editor*



Contents

A Curse Upon Them	270
The Devil's Ballot	267
Metempsychosis	274
Month By Month	271
Munich and Now	270
Personal Problems in Solution	278
A Place of Refuge	266
Raging Heathen	269
Review of World Affairs	281
Spotlight on Suez	283
What of the Night?	268

Destiny

REGISTERED U. S. PATENT OFFICE • Published monthly by Destiny Publishers, with offices in Haverhill, Massachusetts. Year's subscription, \$3. Life subscription, \$35. Single copies, 25¢. In countries other than the United States and its possessions or Canada, \$3.50 a year. Canadian money orders should be made payable at Toronto, Ontario. Canadian subscriptions may be entered through Destiny Publishers of Canada, 313 Sherbourne Street, Toronto; British subscriptions through C. E. Sleight, 2 Highfield Road North, Felsall, near Walsall, Staffs., England; per year £1; Life subscription, £10; South African subscriptions through Destiny Publishers of South Africa, 65 President Street, Post Office Box 3178, Johannesburg. Change of address must reach us 60 days in advance of month of issue. We cannot be responsible for the return of unsolicited manuscripts, nor guarantee prompt editorial attention. The writers are responsible for views expressed in signed articles. The contents are copyrighted, and must not be reproduced either in whole or in part without the written permission of the publishers. Entered as second-class matter at the Post Office at Haverhill, Mass., April 4, 1935, under Act of March 3, 1879; additional entry at Concord, N. H. Copyright 1956 by Destiny Publishers, Haverhill, Massachusetts. PRINTED IN U. S. A.

THE MARCH OF HISTORY

THE DEVIL'S BALLOT

AT A TREMENDOUS expense in both money and time, representatives of the nations gather to discuss and decide issues in sessions of the Security Council of the United Nations, issues which are of major importance to the nations of the world. Hours and days, and sometimes weeks, of deliberation follow and finally a verdict is reached, only to be set aside by the power of veto exercised in most instances by Russia or Kremlin-dominated satellites. What a spectacle is presented to the world by this casting of the Devil's ballot—the Soviet veto! Future historians will record this as an era of futility, amply justifying Isaiah's appraisal of this miscarriage of justice:

"And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment." (Isa. 59: 14-15.)

However, such conditions are not to prevail forever, for the God of heaven is about to bring to an end this miscarriage of justice in which His people have acquiesced by consenting to allow Soviet Russia to dominate and control their actions through her veto power in the UN. When the Lord moves, Isaiah declares He will:

"Put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of

vengeance for clothing, and was clad with zeal as a cloke. According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun." (Isa. 59: 17-19.)

The time of this vengeance is stated to be:

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. 59: 19.)

The enemy has indeed come in like a flood by having established a bridgehead—the actual premises of the United Nations—within our nation where he can exercise control over the deliberations of all nations. Also, from that center, as well as from others, his work of espionage may be carried on throughout the length and breadth of our land with little or no hindrance. Nothing is sacred or safe from the prying eyes of the foe within.

Because of the stupidity of our governmental leadership, the enemy is now strongly entrenched among us and the propaganda line the citizens of this nation are expected to accept is that we have no choice but to co-exist with him. Therefore, we become partakers of his evil deeds and because all Anglo-Saxondom is guilty of condoning the enslavement of helpless peoples through its failure to oppose the tyranny of Soviet Russia and her evil aggression, the prophet charges:

"Your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity." (Isa. 59: 3-4.)

We are certainly trusting in lies by placing our reliance upon UN deliberations where the Devil's vote can be cast against any move to alleviate suffering and slavery and bring justice to the downtrodden. No right-minded individual or righteous nation would accept for a single moment the verdict of a court in which the defendant had the power to veto any decision unfavorable to him or to his interests. Yet we are acquiescing in such preposterous circumstances when we accept the nullification of every finding by the UN to which Soviet Russia expresses her opposition by veto.

In the face of such a situation should men wonder why the earth is filled with violence and crime? How can it be otherwise until justice is established and evil men and nations are dealt with accordingly? It is long past time for the United States to get out of the UN and to get the UN out of the United States and cease the practice of sidestepping the righteous action that should be taken by the supine acceptance of a Soviet veto against the establishment of equity and justice.

☆ ☆ ☆

WHAT OF THE NIGHT?

DANIEL THE PROPHET was informed that the words of the prophecies of his book were closed and sealed until the Time of the End (Daniel 12: 9). This clearly indicates that when that time was reached, then that which was sealed would be revealed. But Daniel was also told that certain ones called "the wicked" would never understand, even in the day of that revelation; nevertheless, "the wise" or, as translated by Ferrar Fenton, "the teachers" will understand. Thus we are assured that at the Time of the End there will be certain ones who will find the seals removed from Daniel's prophecies so that they may come to a clear understanding of their meaning.

It is important to first locate the era known as "the time of the end." Daniel characterized it as a time of increased knowledge and understanding, a day of extensive travel (Daniel 12: 4). As pointed out in "Chronology's Time Measures," DESTINY for July 1942:

"Chronologically, the lunar terminal of 6,000 years is 1821-22 A.D. and with this date began the period described by Daniel as 'the time of the end'—during the years of which knowledge would be increased and traveling multiplied."

It was further shown in this same article that the end of 6,000 solar years is 2001-2 A.D. and that the epoch between the ending of 6,000 lunar and 6,000 solar years is 180 years, which is the Time of the End. If, then, 6,000 years is the chronological time period of man's probation, this Time of the End would logically constitute the years intervening between the ending of the lunar and solar periods of 6,000 years.

For a long time we have recognized that this epoch of 180 years (one-half of a cycle of 360, or a "time")

may be properly designated as the Night of the Ages. With this in mind, we divide these 180 years into the respective watches of the night, using the Roman scale of four watches (the ancient Israel scale was comprised of three watches). Each Roman watch is three hours in length. There are twelve hours in all from sunset to sunrise and each "hour" of this long period of the Time of the End would be fifteen years in length. Therefore, there are 45 years in each of the four watches of the Night of the Ages.

History has revealed that 1821-22 A.D. did begin an era of expansion, with the harnessing of the forces of nature as a result of the invention and use of steam, following the discovery of the application of electromagnetism, making possible the electric generator and motor. As pointed out in "The Fullness of the Ages," DESTINY for August 1946:

"Up to the last century there was no practical change in man's condition. For millenniums he had been laboring by the sweat of his brow to provide for his needs. During the same years the fastest mode of travel upon land was by horse and upon the sea in sailing vessels. These conditions prevailed until the beginning of the nineteenth century. August, 1807 A.D., witnessed Robert Fulton's steamship *Clermont* making its voyage on the Hudson River. The first steamboat to cross the Atlantic was the *Rising Sun* built in England, making the transatlantic crossing in 1818 A.D. The principle of electromagnetic induction, upon which the operation of the Dynamo-electric machine is based, was discovered by Michael Faraday in 1831 A.D. Thus, 1821-22 A.D., the terminal date of 6,000 lunar years, began a period of invention which enabled men to harness the forces of nature. It also defines the beginning of the *Time of the End* of which Daniel speaks when an increase in knowledge and travel would take place. In these closing days of the great week of 6,000 solar years, the epoch of 180 years, following the end of 6,000 lunar years, will witness events marking the end of the ages and the ushering in of a new and better order in which righteousness shall prevail under the rule of Jesus Christ, our Lord and King." (*Documentary Studies*, Volume II, p. 58.)

It is unnecessary to elaborate upon the remarkable advances in knowledge, in invention and in travel which have followed the opening of this era that began with 1821-22 A.D. With the beginning of the Third Watch of the Night in 1911 A.D., Henry Ford had established the principle of mass production that revolutionized the whole modern industrial trend. As pointed out in DESTINY for June 1947:

"The death of Henry Ford on April 7, 1947 is in a way symbolical of the ending of an era, for he, more than any other one individual, represented modern industrial achievement through the means of mass production."

It was further pointed out in the same editorial that the Great Pyramid defined the period of the Consummation of the Age as beginning August 2, 1909 and that it was in 1909 that Henry Ford announced that his automobile factories would thereafter manufacture only the Model T chassis. Prior to that motorcars had been almost without exception a custom-built luxury. Mr. Ford changed all this through mass production. Reference was then made to the late Mr. David Davidson's statement in *The National Message* for December 5, 1945, in which he said:

"The exodus from economic bondage falls on April 6, 1947, in the first day of the British financial year, and thirty years—the period of Divine Renewal—after America's entry into World War I on April 6, 1917."

It was then pointed out that the death of Mr. Henry Ford on the day following the important date defining the beginning of the exodus from economic bondage was most significant. At that time the following comment appeared in DESTINY:

"The death of Mr. Ford symbolically brought to an end the possibility of the United States of America to ever again be able to meet and overcome evil world aggression through mass production. World Wars I and II were won on the basis of America's productive capacity. That day has now passed as we enter upon a new phase of God's dealings with our nation. The atomic bomb has revolutionized further methods of aggression and has completely destroyed all possibility of the survival of the Anglo-Saxon nations in war through the use of material means alone."

Subsequent events in the nine years following this statement have amply justified its accuracy as we now enter the Fourth Watch of the Night.

The last hour of the Third Watch of the Night began in 1941. This year marked man's discovery of how to split the atom 120 years (number of warning) after the beginning of the Time of the End in 1821-22 A.D. In an editorial in DESTINY for January 1941, referring to the significance of the year upon which we had then entered in relation to the period of the Time of the End, it was stated to be a year beginning the third and final phase in the progress of scientific achievement. We then said in part:

"Now the secret of atomic power is near solution. It is significant that 1821-22 A.D. began the period of discovery. Sixty years later (1881-82 A.D.) began the period of application and use. Sixty years later is 1941-42 A.D., which will begin a sixty-year period, destined to see the third and final stage in this process of the discovery and use of God's great bounties reserved for man's comfort and happiness. With the opening of this new year of 1941 A.D. the probability has now become a possibility amounting almost to a certainty that the greatest of all the discoveries of the ages is about to be given to man. The very fact that God is now opening his storehouse of power and energy for man's unlimited use is in itself *prima facie evidence* that we are rapidly approaching the terminal period of this present world order of chaos and trouble. The discovery of U-235, which is a special kind of uranium, has opened up the possibility of a new source of tremendous power."

Summarizing the possibilities involved in this 1941 appraisal of the situation, we stated further:

"Man is about to harness a power which, if wrongly used, would destroy the earth. But if it is put to a right use for the benefit of man, it would make this world blossom as the rose and usher in a period of tranquility and peace that would give to everyone all the needs and luxuries of life."

Fifteen years have passed since this appraisal was made and the last hour of the Third Watch of the Night of the Ages has now come to its end. The nations of the world are in possession of perfected hydrogen bombs and other greatly improved atomic weapons as the result of the discoveries made at the beginning of the final hour of this Third Watch (1941)—weapons ca-

pable of destroying the whole earth and all life upon it.

Man has failed completely in the use of the storehouse of power God opened up to him for the advancement of peace and good will among the peoples of the world. Now, as we enter upon the Fourth Watch of the Night of the Ages, which began on October 15, 1956, it is only through Divine intervention that we can hope to survive atomic destruction, for World War III has now become inevitable.

He who walked upon the water in the Fourth Watch of the night, going to the aid of His disciples in their distress as their ship was tossed by a tumultuous sea, must again come to the rescue of His people when the tempest of war and destruction begins to beat against our shores during this Fourth Watch of the Night of the Ages. In that long-ago time He issued the command "Peace, be still!" and the storm ceased and the sea became calm. Again His voice must be heard, commanding: "Peace, be still!" In His office as the Prince of Peace it is He alone who can bring war and strife to an end among nations so that righteousness may be established throughout all the earth.

☆ ☆ ☆

RAGING HEATHEN

IF WE WERE to turn back the pages of history fifty or sixty years, we would discover that the men and women of that day would have considered it unbelievable had they been told that a time would come when China and many Eastern nations would defy the Western powers with impunity. They would have regarded it as the height of absurdity to even suggest that the British would evacuate the Suez Canal Zone and give up control over the Canal, producing the spectacle of the Egyptians twisting the lion's tail. Yet all this, and more also, has come to pass. Today the peoples of the Near, Middle and Far East are asserting themselves under a leadership that bodes ill for the well-being of their own people as well as for the peace of the world. It is indeed the time of the heathen and to this the Prophet Ezekiel makes reference. He time-marks this ascendancy to occur when the day of the Lord is near, a time of clouds and darkness, signalled by increased activity and aggressiveness on the part of the heathen in Asiatic countries and elsewhere:

"Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth [the price of] the day! For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen." (Ez. 30: 2-3.)

The Psalmist looked forward to this very time and inquired: "Why do the heathen rage?" He coupled this with a second question:

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." (Ps. 2: 1-3.)

The reference to the raging heathen is to a tumultuous assembly of these nations, while to "imagine a vain thing" is to meditate and plan that which they will not be able to accomplish. We are today seeing the

fulfillment of this remarkably concise prediction. Under the persuasion and prodding of Soviet Russia, heathen peoples are attempting to cut all cords binding them to the Western nations and to the Anglo-Saxon world in particular, even though there is no assurance whatever that what they do is not foolhardy and futile. But while it is the people who are stirring themselves up in this manner, "imagining a vain thing," the Psalmist makes it clear that the "kings" and "rulers," *i.e.*, the leaders who dominate their actions, are not confused about what they hope to gain. It is the rulers who have taken counsel together against the Lord and have determined to wrest away the Divinely-given hegemony of the Israel of God—the Anglo-Saxon-Celtic nations.

But the Lord has decreed that, under His overruling sovereignty, His people are to exercise dominion over the heathen so that they may establish justice throughout all lands. Therefore, He takes note of this rebellion led by those who hate Him and His reaction to their arrogant planning is graphically described by the Psalmist:

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." (Ps. 2: 4-5.)

The Psalmist times this crisis period as just preceding the coming of the One who is to establish justice as He moves to destroy the foes of His Kingdom. This is verified by Joel in his reference to the militarization of heathen nations as they prepare for the conflict of the Great and Terrible Day of the Lord:

"Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." (Joel 3: 10-12.)

In the midst of the call for the heathen to set themselves in battle array, with the weak declaring they are strong as they arm for war, Joel offers a petition for help for God's people against the multitude confederating against them:

"Thither cause thy mighty ones to come down, O Lord." (Joel 3: 11.)

We are now witnessing the preliminary moves in this greatest of all gatherings for battle as the nations prepare for conflict. In this line-up, and heading the list, is Soviet Russia, followed by her satellites. In the Far East there is Communist China and many of the nations in that area will be found, in one way or another, to be associated with her. Egypt, egged on by Soviet Russia, is reaching for power and the entire Arab world is inflamed. They are of one accord in the Satanically-inspired objective: the destruction of the might and power of the Anglo-Saxon-Celtic peoples.

If it were not that the Lord holds the heathen in derision, and will shortly speak to them in the language of His wrath, the situation would be hopeless indeed. The gathering clouds of the coming tempest are darkening the international skies, but Joel declares in the 16th verse of his third chapter: "The Lord also shall

roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people."

★ ★ ★

MUNICH AND NOW

WHEN Neville Chamberlain went to Munich in 1938, his purpose was to secure for Britain and the world "peace in our time." Because of this strong desire, he instituted what has since been recognized to have been a program of appeasement in his dealings with Adolf Hitler. The inevitable result was World War II, which came less than a year later.

Just as Hitler defied the world, and Britain in particular, in 1938, so today President Nasser of Egypt, with the backing of Soviet Russia, is defying the world, and Great Britain in particular. Prime Minister Eden is walking the road so ignobly trod by Chamberlain and, while decrying any desire to appease, has actually surrendered control over the Suez Canal to Egypt.

A spirit of appeasement still dominates the actions of those endeavoring to find a solution to pressing international problems, particularly in regard to Egypt, irrespective of the name they have felt obliged to label the negotiations being carried on. Soviet Russia has remained on the side lines, holding atomic weapons in her hands to enforce the acceptance of a compromise in her favor that amounts to virtual surrender on the part of the West.

Will the repetition of the pattern of Munich hold true to the very end? Have we less than a year before World War III breaks out in all of its destructive fury? It is certain from the messages of the prophets that Soviet Russia, the northern power of Daniel's 11th chapter and the Gog of Ezekiel's chapters 38 and 39, is destined to become so involved in the Middle East and Egypt that, in the role Divinely-assigned, the Soviet confederacy will be compelled to strike suddenly and without warning at the Anglo-Saxon nations—the House of Israel in the world today.

The settings are now being readied for the final scene of the great drama of the ages. We will not have to wait long before the actors will begin to congregate upon the stage, making moves from which there will be no recall. God Himself is directing the action and the result will be that His name will be magnified in the sight of all people and they shall know that He is the Most High over all the earth. Also, the House of Israel shall know from that day and forward that He is the Lord their God when He has wrought deliverance for them from all their foes.

★ ★ ★

A CURSE UPON THEM

FROM TIME TO TIME a novel is written using Bible personalities as the hero or heroine of the plot. The subtle perversion in modern novel writing by the introduction of ideas completely foreign to the true Bible account is apparent to those who are familiar with the actual Bible record. Unfortunately the public

(Continued on page 273)

Month By Month ·

by A. R. H.

AT CHRISTMASTIDE we are wise if we turn away from looking on the turmoil of the external world around us and focus our minds for a while upon the invisible realities of which the outward world is merely a reflection.

It is true that the invisible things of God *"are clearly seen, being understood by the things that are made,"* and it is one of the encouraging signs of the times that, with the advance of modern physics, men are realizing more keenly the futility of looking at things with external vision only. For it is the province of a physicist to seek to discover the noumena behind phenomena and this changing outlook is echoed in the question so often asked by modern youth: *"What makes it tick?"*

Watching the mind expand and grow is something like watching a little child learn to walk. The first few steps taken alone are a memorable occasion. Then comes the mastery of a room in which the span of fifteen feet may seem a mile. Next the first toddle down a garden path to the gate, followed by a first walk to the village store. All these achievements are stages in the conquest by a child of the strange dimension of space which surrounds him.

Developing Latent Powers

Other stages follow with the first visit to the nearest town or city; the first trip overseas to a foreign land; finally perhaps the first world tour. Each of these successive accomplishments viewed in retrospect are seen to have been comparatively easy of attainment, yet, envisaged from the standpoint of an infant's undeveloped powers, they seem, in prospect, prodigies of achievement.

In a similar way our mental powers expand if only we will let them unfold and develop. The Scriptures enjoin us to let that Mind be in us which was in Christ Jesus. It is a tragedy to remain in a "toddling" stage of development when such a vast expansion is potentially possible. Children can be saved from falling into fossilized habits of thought by having instilled into their minds as early as possible the Scriptural principle: *"If a man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know."*

Truth is a progressive revelation and so long as we have the sense to face the fact that our own conception of the Truth is not the Truth itself but only our conception of it, then we are on sure ground and our thoughts will be established.

God would not be God if He did not infinitely transcend the highest conception we can form concerning Him. That need not deter us from aspiring to reach the highest conception of which human thought is capable of attaining. But we have to remember that, as the heavens are higher than the earth, so are God's thoughts higher than our thoughts, so that no matter how advanced our thoughts are, the truth about

God transcends our limited powers of comprehension.

This should be obvious. Yet men continue to persist in the assumption that their conception of the Truth is the same thing as the Truth itself and, in pursuance of this illusion, they tend to distort interpretation by attempting to drag Truth down to the level of their own comprehension. Try how we may, however, we cannot pour the ocean into a pint pot, nor can we put Truth in a box of our own making.

By contrast, the vision of the Bible is as wide as the Cosmos. But no one would think so if they listen to the interpretation of the Bible as expounded by the exponents of orthodox Churchianity.

Worlds Were Framed

Astronomers tell of the Universe of Worlds and myriads of Island Galaxies observed through their giant telescopes when sweeping the sidereal heavens. In testifying thus they have brought modern science into line with the astrophysics of the New Testament Scriptures which speak of the Worlds being *"framed by the word of God"* (Heb. 11: 3).

In spite of all evidence to the contrary there are still many orthodox believers who think only in terms of one World instead of *"the Worlds"* specifically referred to in the Scriptures, where they are stated to be not one but many. (Cf. Heb. 1: 2, with 11: 3.) When listening in to a Cathedral Service on radio recently in England, it was enthralling to hear the choir singing aloud the words of the 115th Psalm: *"The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men."* In the Revised Version, verse 16 reads: *"all the whole heavens."* Certainly, the implication of this is illuminating if we stop to consider what is involved in these statements.

Obviously the greater includes the less and, compared with the heavens as a whole, the earth is a very little thing. And just because we have the Divine assurance that the globe called Earth has been reserved as an exclusive habitat for the children of men, it does not necessarily exclude the possibility of other Worlds in the Cosmos being inhabited.

The Other Worlds

The children of men are spiritual beings and whether or not the other Worlds referred to in the Scriptures are inhabited by spiritual beings, it does not alter the fact that God *"made the Worlds"* by His Son *"whom He hath appointed heir of all things."*

Indeed it is an overwhelming experience to take a glimpse of the awe-inspiring vista of these innumerable Worlds in space through the lens of a telescope and then review again all that is implied by *"the regeneration of the whole creation."* To do this is to feel overwhelmed by the impact of the fact that the scope of the Scriptures embraces something infinitely vaster than anything we have ever imagined before.

To ask an astronomer what the term "all the whole heavens" would comprise is to be staggered by the immensity of his conception. Similarly there is no vocabulary available in human language capable of truly doing justice to such a phrase as "the whole creation." Men can see only a fragment of the whole heavens through the world's great telescopes, yet what their eyes can see by this means defies description. Similarly the illimitable vastness comprised in the whole creation is something transcending the bounds of human imagination.

If only our vision of reality was more in tune with the cosmic vision of the Bible, many of the questions which crop up would not recur so persistently. Thus one often hears the question raised: "If Christ died to save the World on Calvary, what about people born before the date of the Crucifixion?" The very framing of this question shows a complete lack of comprehension of the wonder of what actually transpired.

Foundation of the World

For it was as the One whom the heavens could not contain that Christ was "the Lamb slain before the foundation of the World." Before the foundation goes a long way back. It is on this cosmic scale that Christ is revealed as Saviour of the World for all the children of mankind who live on earth no matter at what stage of history they may have made their entrances or their exits.

At Calvary, Christ ratified on earth, at the appointed time, what had already been done in the heavens prior to His human incarnation. And it is this—the greater event which includes the less; the primary event which includes the subsidiary—which ensured the efficacy of what was ratified on earth countless centuries later in historic time.

Moreover, since it is the Whole Creation which is involved in the birth-throes of a spiritual regeneration, then the same mystical event which occurred before the foundation of the World would have similar significance for other Worlds since Christ is heir of all things.

Many people are inclined to find the picture of the illimitable immensity of Space, portrayed by the scientists, somewhat overwhelming. As the Editor of *The Listener* put it recently: "We read our Jeans or Hoyle and gloomily contemplate the expanding universe on which we are but specks."

We have every right to be overawed by the majesty of Creation, but there is no need to feel gloomy about it. If the sons of God shouted for joy at the time of creation, so should we feel joy at every expanding glimpse which comes to us of the grandeur of the universe which God created.

Small and Great

Sir Arthur Eddington expressed a parallel point of view once when he exclaimed: "The void within the atom is more disturbing than the immensity of interstellar space."

Of course there is a sense in which it is more amazing. To create myriads of Island Universes is stupendous, but if God is God, we naturally expect the Cos-

mos to be constructed on a grand scale. But to create a miniature solar system within an atom? That really is something! (We speak after the manner of men.) Yet the very marvel of this is more comforting than disturbing, for the wonder of this revelation demonstrates that the Great Architect of the Universe is as all-powerful in the realm of the infinitely small as He is in the domain of the illimitably great. Moreover, we come to see that to use such words as "small" and "great" is to employ terms which are purely relative until we discover a controlling factor which will give us an answer to the question: "Small or great in relation to what?"

And what did the Editor of *The Listener* mean by "we"? When he said "we," did he mean our minds or our physical bodies? Is it not obvious that his reason for gloom is failure to realize that the part of a man which knows the things of a man is not mind or body but the spirit of man which is in him. Man is something greater than the physical vehicle he inhabits during earthly incarnation.

The Mind of God

Viewed from the standpoint of the Spirit of God, there is nothing to fear. "Do I not fill heaven and earth, saith the Lord?" How can we feel disturbed or gloomy when we realize that in reality there is nowhere where God is not?

In all these investigations we find ourselves being drawn closer to the Mind of God and to the inner significance of what Jesus meant when He declared: "Is it not written in your law, I said, Ye are gods" (John 10: 34). And as our mind comes closer to a consciousness of the All-Encompassing Spirit, filling all Space, we find that the consciousness of this Unseen Presence more than compensates for the sense of emptiness we may feel when exploring with our mind the external world.

It is helpful at times to try and visualize our place in the Universe more clearly. As a contemporary writer depicted it recently: "We are all riders on a globe which is engaged in a very great journey and on which we sail through Space under sealed orders." Centuries ago Job declared that God "hangeeth the earth upon nothing," and in modern times, when problems of interplanetary flight are topics of everyday conversation, people are at long last becoming gravitationally minded. It is a good thing because the enhanced perspective which comes from seeing ourselves objectively helps us to realize what Isaiah meant when he said that in the eyes of God all nations "are as a drop in a bucket." It makes the earthly tumults of mundane minds seem very small.

Somersaulting Scientists

In another dramatic description of the Globe floating through Space, an author cannot resist a joke at the expense of scientists when he says:

"Imagine our World spinning in Space, forever turning into its half-shadow that we call Night. Clouds drift across or pack-up over various parts of its surface. Its tides rise and fall rhythmically whilst the pallid Moon, apparently circling, waltzes with it.

"Walking upon it as it spins or sitting at their telescope ends; working in their laboratories or writing their textbooks; are somersaulting scientists and astronomers, turning round and round, head over heels, as they carry on with or record their investigations of the Cosmos."

Again, in a recent press article, T. S. Gregory comments upon the apprehension felt in religious circles at the publication of Lyell's *Geology* because of its assertion that the external parts of the earth "were not all produced in the beginning of things in the state in which we now behold them, nor in an instant of time," and concludes: "It was the same obscure fear that the clergy felt of what they called Darwinism; the sense that the race had lost its home and was sent into an infinite inane."

We can afford to laugh at such fears today because we realize that the varying opinions expressed by scholars do not change anything and it is the function of scientific opinion to be perpetually changing its viewpoint. But as a sidelight on this illusion that the human race had "lost its home," Dr. Barry's contention is valuable when he describes the predicament of those who thought that all they had to do in order to feel more at home upon earth was to reject the old-fashioned idea: "We are but strangers here; Heaven is our home." They rejected belief in another World only to find that, instead of feeling more "at home" in this World, they felt even less secure than before.

Where Do We Dwell?

All of this brings us finally to a consideration of the question: "Where do we dwell?" Job speaks of "the world in the earth" (Job 37: 12) and the term is helpful since it helps to disengage our minds from the tangle they are inclined to get into when "World" and "Earth" are regarded as being synonymous terms. The fact is that we live on the Earth in respect of our physical bodies but in the World which is a kind of mental environment environing the globe. Physically we live on the Earth, but mentally we live in the World which impinges on the Earth, as it were, and it is this which involves us, as individuals, in a kind of total situation, so that we cannot live to ourselves alone.

If we are spiritually in Christ Jesus, we enter into a different dimension altogether. We realize that the Lord is our dwelling place in all generations. God is Spirit and to be spiritually minded is to enter into the realization that it is in the All-Encompassing Spirit filling all Space, that we live and move and have our being. God is our eternal home and to live in God is to have passed from death into life and to live in Eternity now.

Thus, in terms of physical existence (*existere*), we may be said to be riders on a globe winging its way through Space, but in respect of our inward being (*esse*) we are joint heirs with Christ; Heir of all Worlds visible and invisible; Lord of all Being throned afar. O come! Let us adore Him, Lord of all!

(Continued from page 270)

at large is so misinformed regarding the original Scriptural story that to them the fiction becomes the truth. The result is that thousands are receiving a false impression concerning the great men of the Scriptures,

as these writers take extreme liberties with the record of their lives and experiences to suit their own imaginings. Often in their attempt to attract reader interest, they attribute gross actions to men who were righteous and God-fearing. Not only are they doing a monumental injustice to the memory of such men as Moses, Joshua, David and others, but by their mishandling of the Written Word, they are causing thousands to misread the Bible and misunderstand the purport of what is recorded there for our instruction.

A curse is pronounced upon all those who subvert the Scriptures and we are convinced that when these authors stand before the bar of Divine Judgment, they will regret their careless handling of the reputations of those who were selected by the Lord to fulfill His purposes. They will not be found guiltless because the thousands whom they have been instrumental in leading astray from the truth through the publication of false information written into their novels for financial gain will be their accusers at that time.

Our attention has been called to *The Scarlet Cord* by Frank G. Slaughter, a novel which purports to be the recreation of the story of Rahab, harlot of Jericho, and of the life of Joshua. He casts Joshua in a role he never played, wounded in battle and taken to Rahab in a cave. There Joshua sensuously desires Rahab and afterward is made to appear to be too proud to acknowledge the son she bore him until after Jericho was taken.

There is not one single shred of evidence to sustain such a maligning of the character of Joshua. There is nothing whatever that indicates he was wounded in battle prior to the taking of Jericho or that he had any contact whatever with Rahab until after the city had fallen. The evidence is all against what Slaughter has written. When Joshua came out to view Jericho before the city was taken, it was not Rahab but the Captain of the Hosts of the Lord who met him and before whom Joshua fell on his face to the earth and worshipped. Furthermore, Rahab did not marry Joshua but she did marry one of the spies, Salmon. Consequently she became one of the ancestors in the line of our Lord, for Salmon's name is listed in the genealogical table in Matthew, Chapter 1.

The unfortunate fact is that thousands, upon reading his novel, will think they have the record of what actually took place insofar as these two were concerned. Few, if any, will turn to the Bible to check to see whether or not the author has accurately depicted the characters in the role in which he has cast them. This type of novel, which cannot be too strongly condemned, exposes the fact that there are men and women who will sell themselves, body and soul, for money. But even worse than this is the libeling of the great personalities of the Bible for financial gain as this author has done in his fabrication concerning Joshua and Rahab.

Special Book Discounts and Library Privileges

For full information address your inquiry to Field Secretary: ANGLO-SAXON FEDERATION OF AMERICA, Haverhill, Massachusetts.

METEMPSYCHOSIS

By HOWARD B. RAND

METEMPSYCHOSIS, defined as the transmigration of the soul from body to body, encompasses the doctrine that souls pass into other bodies after death. This subject has been given extensive publicity in recent months, discussion of its theoretical position having been stimulated by the publication of the book, *The Search for Bridey Murphy*, by Morey Bernstein. *Life Magazine* for March 19, 1956 recorded the phenomenal sales of this book, whose author had taken up hypnotism as a hobby and who is himself a believer in reincarnation.

Briefly stated, the book purports to be the account of a previous existence of a hypnotized individual who, while in a hypnotic sleep, recounted events in a former life. Identifying herself as "Bridey Murphy," the subject stated she was born on December 20, 1798 and died on a Sunday in 1864 in Belfast, Ireland. Records in Ireland were checked by reporters and, while some of the incidents related appeared to be true, many discrepancies were found in the information given. Sober comment on this sensational news story, especially by those who employ hypnotism in medicine to aid treatment, discredited the "Bridey Murphy" experience, explaining it on the basis of either an occasional coincidence or on subconscious memory of overheard conversations of someone familiar with Ireland.

Surrendering the Will

A fact which should not be ignored is that ordinarily a person in deep hypnosis becomes an abnormally suggestible tool, often accepting the slightest hint as an order. If the hypnotist believes in reincarnation, he could, even while unaware of it himself, pass on to his subject suggestions which would lead him to act or speak in whatever way he was commanded.

But beyond this there is the ex-

tremely detrimental aspect involving the moral and spiritual character of the person submitting himself to the control of the hypnotist, as the following quotation shows:

"*Morally:* Hypnotic influence exercised by one over another, either fully or to a limited degree, brings the subject proportionately under the mental control of the one exercising such hypnotic influence, and thus to that extent breaks down his will power and weakens his moral qualities of character.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16: 32.)

"He that hath no rule over his own spirit is like a city that is broken down, and without walls." (Prov. 25: 28.)

"*Religiously:* As mentioned above, one cannot be hypnotized unless he subjects his mind and will to that of another—the master mind. This tends to destroy man's proper submission to God for 'no man can serve two masters' (Matt. 6: 24). Our minds and wills should be subject only to God. 'Thou shalt worship the Lord thy God, and him only shalt thou serve' (Luke 4: 8). To surrender one's mind or will to anyone other than God is, therefore, a sin against God and a subversion of true religion.

"Therefore, hypnotism is dangerous and contrary to God's instructions for His people, whether administered in a secular way, or in a religious way, mixed with a 'faith-in-God-complex,' either to an individual, or *en masse* in a church service accompanied by high nervous tension or a fervor of extreme emotionalism which in large measure, at least temporarily, unbalances one's mental composure and renders him powerless 'to think soberly' (Rom. 12: 3), and to exercise the spirit of 'a sound mind' (II Tim. 1: 7)." (From *The Bible Standard and Herald of Christ's Kingdom*, published by The Laymen's Home Missionary Movement.)

The exceptional demand for Morey Bernstein's book at the time of its publication is indicative of the fact that people are constantly searching for information which will

give them a way of escape from the finality of death. However, they are turning in the wrong direction for the information they seek. Until they go to the only source of genuine knowledge—the Bible—they will not discover the truth that will set them free from apprehension and fear of the future. Let us, therefore, re-examine the theories supporting the doctrine of metempsychosis in the light of the teachings of the Scriptures.

The Great Counterfeiter

It is absolutely essential for Christian men and women to be grounded in the truth so that they may escape entrapment by doctrines which are contrary to those set forth in the Book of Life. The devil is the greatest counterfeiter of all time and he is working tirelessly to deceive as many as possible by presenting teachings which seemingly have a plausible basis for acceptance. One of his main purposes is to continually endeavor to perpetuate his original lie when he said to Eve, "Ye shall not surely die" (Gen. 3: 4).

With scarcely an exception the teachings of heathenism declare that the soul lives after death. In most instances the principle tenet of belief is some aspect of the doctrine of reincarnation. Unfortunately many Christians refuse to accept the statements of the Scriptures concerning the state of the dead. They persist in subscribing to doctrines which undertake to make death a gateway to a more abundant life beyond the grave and in so doing give plausibility to the devil's lie.

Death's Power Abolished

Primarily the heathen doctrine of the transmigration of the soul is adopted as an escape mechanism by those who wish to evade spiritual responsibilities—those who are unwilling to acknowledge their need of the atonement provided through the sacrifice of Jesus Christ as the Lamb slain for the remission of sins. Only by Jesus Christ do we have the gift of eternal life and immortality brought to light. Paul wrote to Timothy:

"But it is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." (II Tim. 1: 10.)

The Smith and Goodspeed translation makes it clearer that what has been abolished by the first appearing of Jesus Christ is the *power of death*:

"He saved us and called us to a consecrated life, not for anything we had done, but of his own accord and out of the mercy which he bestowed upon us ages ago through Christ Jesus, which has now been revealed through the appearance of our Savior Christ Jesus. *He has taken away the power of death* and brought life and immortality to light through the good news, of which I have been appointed a herald, apostle and teacher." (II Tim. 1: 9-11.)

It was by His coming as *Saviour* that this was accomplished, for He overcame death as He overcame the world (John 16: 33). But while the spiritual forces were set in motion at His first coming which would ultimately bring about the total abolition of death, it has not as yet been destroyed, as Paul points out:

"The last enemy that shall be destroyed is death." (I Cor. 15: 26.)

The Book of Revelation gives us a clue to the final timing involved in the fulfillment of this prophetic pronouncement:

"And death and hell were cast into the lake of fire. This is the second death." (Rev. 20: 14.)

Paul states further:

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (I Cor. 15: 54.)

The Apostle clearly indicates here that a process is involved and his "saying" is quoted from the Prophet Isaiah:

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." (Isa. 25: 8.)

Later on, in the final book of the Scriptures, the Apostle John reiterated this magnificent promise which cannot fail since "the mouth of the Lord hath spoken it":

"And God shall wipe away all tears from their eyes; and *there shall be no*

more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21: 4.)

Life and Immortality

Paul explained to Timothy that at the same time the sway of death was challenged and overcome, and by the introduction of the same spiritual processes, eternal life and immortality were both brought into view as the hope of every believer. But it is only through the resurrection of Jesus Christ from among the dead that this hope will be realized. There is no hope in death, for the Scriptures state:

"There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." (Ecc. 9: 10.)

The Psalmist confirms this when enumerating the steps in dissolution brought about by death:

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Ps. 146: 4.)

Knowing all this, Paul argued that steadfast faith and trust in the resurrection is all-important to the believer:

"For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15: 16-22.)

The Apostle went on to assert that the reason death holds no lasting terror for the believer is because his hope is in the resurrection. The Christian does not need to be perturbed about such questions as the loss of identity, or personality, or reality of being, for, using analogous terms, Paul explains what the transformation by resurrection will involve:

"For we know that if our earthly house of this tabernacle [our mortal bodies] were dissolved, we have a building of God, an house not made with hands [a resurrection body], eternal in the heavens." (II Cor. 5: 1.)

He goes on to point out that the Christian need have no fear of the curse of being disembodied:

"For we that are in this tabernacle [body] do groan, being burdened: not for that we would be unclothed [disembodied], but clothed upon [with a new body], that mortality might be swallowed up of [eternal] life." (II Cor. 5: 4.)

This will come about for the individual believer because of the resurrection of our Lord and Saviour Jesus Christ *and in no other way*. Paul possessed absolute faith in this hope and he gave the reason for his unwavering trust:

"It is God himself who has prepared me for this change, and he has given me the Spirit as his guarantee. So I am confident." (II Cor. 5: 5-6, *Smith & Goodspeed Trans.*)

What a pity it is that many look to such a book as *The Search for Bridey Murphy*, and similar writings giving expression to futile beliefs, while overlooking the only source of genuine assurance, which is through Jesus Christ and His resurrection.

Soul Liable to Destruction

Actually it is contrary to all the teachings of the law and the prophets, and of our Lord Himself, to say there is a transmigration of souls after death into other bodily forms or substances. This presupposes a belief in the immortality of the soul, a doctrine not substantiated by the Scriptures. Through the Prophet Ezekiel the Lord declared:

"The soul that sinneth, it shall die. . . . But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." (Ez. 18: 20-21.)

That the soul or ego—the *you*—is not immortal is made clear from Jesus' statement:

"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matt. 10: 28.)

If the soul can be destroyed, then it cannot be immortal. Those who contend otherwise have taken a position contrary to our Lord's own words when He declared the soul can be destroyed. This deduction is confirmed by Paul's pronouncement:

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6: 23.)

If the soul were immortal, this statement would be meaningless, for immortality would encompass the attributes of eternal life. Therefore, there would be no need to receive eternal life as a gift from God through Jesus Christ if we were already in possession of immortality of the soul.

Multiplied Seed

The crudest form of belief in the immortality of the soul is found among native tribes in Africa who think the soul at death must look for a new host to inhabit and, if need be, will enter the body of an animal. This reincarnation is most often considered as taking place through the soul of a dead man animating the body of an infant of his own kindred, thus accounting for the likeness between parents and children and for the phenomena of the recurrence in a descendant of the characteristics of a remote ancestor.

The acceptance of this teaching, however, presents those who follow this line of reasoning with an insurmountable obstacle in regard to the first few generations of Adam's descendants who only had living antecedents. Multitudes were born upon earth of the human race in those first few hundred years, coming into existence long before death's reign began to be fully operative. If these multitudes were individual souls without antecedents, just when did it become necessary to alter the Divine principle that brings new human entities into being and call upon those departed to furnish souls for individuals born at a future date?

If God, who created Adam and Eve, was able to continue the process of creation through birth of new individuals to the human race during the first few centuries of human history, would He not be able to continue to do so indefinitely? He certainly multiplied the descendants of Adam and later He said that the seed of Abraham would become as the stars for number and in multitude like the sand upon the seashore (Gen. 15: 5; 22: 17). Thus, there must of necessity be a continuing creation, with new souls coming into being by the process of birth, for without this increase in souls the

promise of a multitudinous seed could not be fulfilled. If the doctrine of the transmigration of souls were true, then, instead of a multitudinous seed, Abraham's descendants would be but a continual repetition of birth without substantial increase.

A Heathen Doctrine

The Brahman and Buddhist beliefs both teach human descent into beasts, plants and trees. Before his last birth as Sakyamuni, Buddha is said to have undergone as many as 550 births through such stages as a hermit, a king, a slave, an ape, an elephant, a snipe, a fish, a frog, and the genus of a tree. When he attained the perfect knowledge of the Buddha, he is supposed to have been able to recall all of these existences.

This strange doctrine originates in heathenism and lies at the heart of accepted Indian philosophy, but it is entirely foreign to the faith of men and women of righteousness of the seed of Abraham. The theory of the transmigration of souls seems to revolve around the idea that human souls, being of divine essence, are originally pure, but, during their earthly career, lose their purity. Therefore, they are destined to regain their original quality by being reborn again and again until they have become free from faults and thus worthy to re-enter the place of their origin.

Due to the fact that the heathen lack knowledge concerning the Scriptures and are in darkness, without the hope of the resurrection, belief in a life beyond through the transmigration of the soul somewhat satisfies their longing to escape the ravages of death and the grave.

Identity Through Memory

A major factor entirely overlooked by those who hold to such teachings is that personal identity depends upon memory. We do not have remembrance of previous incarnations in spite of all the claims made by those who accept this thesis, the contention based upon the "Bridey Murphy" experience under hypnosis to the contrary notwithstanding.

Furthermore, the soul is not an independent metaphysical essence which can pass indifferently from one body to another, for it is influenced throughout all of its qualities by the qualities of the body. If (to

suppose the impossible) the soul of a dog were to pass into a man's body, it would be so changed as to be no longer the same soul; equally so, although in a less degree, the same would be true of the "change" from one human body to another. Actually, the soul, or ego, is so closely associated with the particular body that houses the individual personality that the two are inseparable, for it is together, as soul and body, that they constitute a living entity.

Faith and Works

The doctrine of the glorification of the soul through progression in works in order to reach perfection has no Scriptural support whatever. This whole thesis is wrecked upon the impregnable rock of the Christian doctrine that, in the first place, the salvation of the individual is not gained through works:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. 2: 8-9.)

The believer's faith is the key to all the blessings he will receive from the Lord and the position he will hold in the Kingdom of God. But there is an interrelationship between faith and works where the Christian is concerned, as James points out (James 2: 14-26). Together, not separately, his faith and his works will determine the kind and quality of the rewards he will later receive.

Asleep in the Dust

The basic error in the idea of reincarnation, which exposes the illogical contention of those who advocate it and completely discredits it, is the failure to recognize what death really is. Attention is directed to the many articles which have appeared in past issues of DESTINY on the subject of death and the state of the dead.* The Bible unequivocally presents the state of the dead as one of complete forgetfulness and the experience of dreamless sleep is an example to the extent that it demonstrates the fact that there is no thought or consciousness in death. The awakening from the sleep of

* These articles are now chapters in *Documentary Studies*, Vol. I, Part VI, pp. 375-395, and in *Documentary Studies*, Vol. III, Part X, pp. 427-484. Each book \$5.00 postpaid; any 2 in one order, \$9.50; all 3 in one order, \$13.95. Destiny Publishers, Merrimac, Mass.

death to consciousness and understanding will only come about through the resurrection. The Prophet Isaiah states it clearly:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs." (Isa. 26: 19.)

The Prophet Daniel confirms this in recording the revelation he received concerning the coming process of resurrection:

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12: 2.)

Death but reverses the original steps which brought the human race into being. Out of the dust of the earth the body was formed. When God breathed the breath of life into that body, a living soul was born. The Scriptures do not state that man was given a soul; they state that man is a living soul:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2: 7.)

The Septuagint Version translates this:

"Then God formed the man, dust from the earth, and breathed upon his face a breath of life, and the man became a living soul."

When God recalls the breath of life, the living soul, or ego, no longer exists and the body, deprived of the animating spirit of life from God, returns to the dust from whence it came.* Throughout the Bible the first death is spoken of as a sleep from whence there is to come an awakening through resurrection. When the awakening comes for those who sleep in the dust of the earth, the resurrected body will manifest all of the attributes of the revived soul of the person quickened into life as the Spirit of God animates the new tabernacle prepared through resurrection for his habitation.

Rest in the Grave

Our Lord leaves no room for argument in favor of existence during the

* See *The High Calling*, Chapter I. Thirty-five cents or 3 for \$1.00 postpaid. Destiny Publishers, Merrimac, Mass.

state of death, either good or bad, for He declares that rewards or judgment for those who die must await the coming resurrection when He states:

"For the hour is coming, in the which all that are in the graves shall hear his voice [i.e., the voice of the Son of God], and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 28-29.)

The positive assertion here that it is from the grave that they will be summoned to come forth writes *finis* to the entire teachings of metempsychosis. This is further borne out by the instructions given to Daniel, who made earnest inquiry and was informed about his place at the end of the age. The Angel informed him:

"But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." (Dan. 12: 13.)

If the doctrine of the transmigration of the soul were true, there would be no rest for Daniel; rather, there would be continual activity in many births which would take place for him before the age would end. As a result, he would stand at that time, not in his own lot or place, but in that of whatever form of reincarnation he would be experiencing when the end came. A fanciful theory to be sure, but there is no truth in it. Moffatt's translation of this verse is so plain, giving condition and place, that it completely refutes the doctrinal position stemming from the teachings of heathen philosophy:

"Go and wait for the end; you shall rest in the grave and then rise to enjoy your share at the end of the days."

It is at the end of the age that those who are in the graves will hear the voice of our Lord and come forth in the resurrection—those who have done good to enjoy the blessings of an unending life. Ferrar Fenton's translation of this same verse confirms this:

"But, you, go until the Period:—for you shall rest, and stand in your place, at the end of the times."

The Septuagint Version renders this verse:

"But as for thee, come and go to rest, for still there will be days and

hours to the final accomplishment. And thou shalt stand up for thy portion at the end of days."

The emphasis is upon the word "rest," indicating a period of inactivity—a complete cessation of all labor, with no knowledge of transpiring events from the day of death to the day of resurrection. But just as there is no thought or understanding in death, neither is there a sense of time and its passing. Therefore, as far as the individual himself is concerned, the day of his death is the day of his resurrection.

But time does intervene and, for those who die in the Lord, it is an interval when their works continue to witness in their behalf. The Apostle John points this out:

"And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14: 13.)

Elijah and John the Baptist

In an endeavor to secure support from the Bible for the idea of reincarnation, the case of John the Baptist is invariably cited. In Luke's Gospel it is stated of John the Baptist:

"And he [John the Baptist] shall go before him [the Lord] in the spirit and power of Elias [Elijah], to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke 1: 17.)

This was a portion of the message delivered to Zacharias, the father of John the Baptist, and the words are very similar to the prophecy given in Malachi 4: 5-6.

But although John the Baptist came in the spirit and power of Elijah, he was not Elijah, any more than Elisha was Elijah when he returned in the spirit and power of Elijah after witnessing Elijah's ascension:

"And when the sons of the prophets which were to view at Jericho saw him [Elisha], they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him." (II Kings 2: 15.)

The Scriptural phrase, "in the spirit and power of," is a far cry from substantiating evidence in support of the transmigration of souls.

(Continued on page 280)

Personal Problems in Solution

By C. R. DICKEY

EVER SINCE Adam's expulsion from the Garden of Eden his descendants have been harassed by personal problems of every conceivable sort. Life had been abundant and pleasant in God's Garden. Outside it, man's life became a struggle, a constant fight for existence, with the odds against him:

"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground." (Gen. 3: 17-19.)

Thus it is decreed that we shall have problems and burdens; they are our inheritance as the children of Adam. However, from the very beginning of the curse, God began to devise ways to overcome sin and draw man back to Himself in love and obedience. We see it in Genesis 4, where Abel's blood sacrifice was accepted and Cain's bloodless sacrifice was rejected—typifying the shed blood of Jesus Christ to take away the sin of the world. Enoch and Noah were notable examples of men who, although surrounded by evil on every side, attained righteousness through faith and obedience. The call of Abraham marked the beginning of God's long-range plan to effect the complete redemption and reinstatement of His people.

A merciful heavenly Father has left many shining examples of how to deal with distressing personal problems. The following incidents show that He intervenes in miraculous ways, if necessary, to rescue one of His trusting children from a burden of sorrow, or a situation that is too much for him. It is inspiring to find some of these examples in the Old Testament, for they reveal that the Father's heart of love and compassion is always the same, "yesterday, today, and forever."

The twenty-four verses of I Kings

17 are crammed with personal problems and miracles to solve them. It begins with a drought which the prophet Elijah had announced at the Lord's command, and which soon became so devastating that the prophet himself was faced with the question of survival. The Lord came to him with the answer, saying:

"Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." (I Kings 17: 3-4.)

Eventually the brook dried up, but the Lord was at hand with another plan.

This time Elijah was told to go to Zarephath, where a widow had been instructed to give him sustenance. When Elijah arrived at the place and saw the woman gathering sticks, he called to her and asked her to bring him some water and a morsel of bread. She replied:

"As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." (I Kings 17: 12.)

It was to be their last meal, she thought, for the poor woman was utterly destitute. Therefore she must have been bewildered when the prophet told her to make him a little cake first, and after that to make some for herself and her son.

But Elijah knew the mind of the Lord. He told the woman to fear not and do as he said:

"For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." (I Kings 17: 14.)

Immediately the woman did according to the word of Elijah:

"And she, and he, and her house, did eat many days. And the barrel of meal

wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah." (I Kings 17: 15-16.)

No one saw the meal enter the barrel, nor the cruse fill with oil, but the miracle of God's abundance was there to sustain and bless day by day.

Another remarkable incident occurred in the same home at Zarephath while the prophet was there. The widow's son became sick and died. Elijah was sorely distressed. He took the body of the lad to his own room and prayed:

"O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? . . . O Lord my God, I pray thee, let this child's soul come into him again." (I Kings 17: 20-21.)

The Lord heard Elijah, "and the soul of the child came into him again, and he revived." As the happy mother saw her son alive, she said to Elijah, "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth" (I Kings 17: 22 & 24).

Our second story, in II Kings 3, brings us to the time of Elisha, and the predicament of three kings who were confronted with a serious water shortage. The kings of Israel, Judah and Edom had joined in a war against Moab. After a journey of seven days through the wilderness of Edom, they discovered that "there was no water for the host, or for the cattle that followed them."

Israel's king, Jehoram, thinking probably of his evil deeds, said, "Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab!" But Jehoshaphat, Judah's king, said, "Is there not here a prophet of the Lord, that we may enquire of the Lord by him?" A servant informed them that Elisha, who had poured water on the hands of Elijah, was among them. "The word of the Lord is with

him," said Jehoshaphat. So the three kings went together to consult Elisha. Elisha promised to help, though not for the sake of Jehoram or the Edomite king. He declared:

"As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee." (II Kings 3: 14.)

As a minstrel played, the hand of the Lord came upon Elisha, and he said:

"Make this valley full of ditches. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And this is but a light thing in the sight of the Lord: he will deliver the Moabites also into your hand." (II Kings 3: 16-18.)

The prophet's words were confirmed as follows:

"And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water." (II Kings 3: 20.)

What a wonderful expression of the Divine Presence and power! It was done for the sake of one king who sought the Lord's prophet in a time of trouble, and then believed that the word of the Lord was with Elisha. The prophet said of this manifestation of God's knowledge and power that *it was but a light thing in His sight*; yet it seems marvelous in our eyes even to this day of still greater revelation in Jesus Christ.

The fourth chapter of II Kings also is packed with touching personal problems and miraculous solutions. It begins with the plight of a woman whose husband had died and left her with debts which she could not pay. No one could possibly improve the terse Biblical account of this story, as recorded in the first seven verses, so we quote it in full:

"Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? Tell me, what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil. Then he said, Go, borrow thee

vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

Note first the woman's extreme need. If the creditor had taken her sons, they would have remained his slaves for the rest of their lives. Then consider what she did. She went straight to the prophet with her trouble. Elisha was God's representative, a mediator for the people of his generation, empowered to impart the Lord's mercy to the faithful and His rebuke to the wicked. It is interesting to observe the economy of Elisha's work. The woman had nothing of value except a pot of oil, but the prophet used it as the basis of the abundance which followed. Again there was economy in borrowing vessels from the neighbours. They could be returned when the oil was sold. "Shut the door upon thee and thy sons," the prophet said. There must be no prying eyes, no curiosity seekers, to spoil the blessedness of this sacred experience. It was to be a holy hour of answered prayer for the woman and her sons.

How quickly the seemingly unsolvable problem was resolved! And with what bounty! "Go," said the man of God, "sell the oil and pay thy debt." But that was not all: "Live thou and thy children of the rest." At the beginning the woman had only one pot of oil; at the end she had plenty left for her family after paying off the debt.

There follows in this same chapter of II Kings the story of an eminent lady who lived at Shunem. Noting that Elisha passed that way frequently, the generous woman suggested to her husband that they add a room to their home especially for the prophet's use. Elisha was most grateful for their thoughtfulness and often rested there in the course of his many journeys.

After a few years this woman's son died and was restored to life by Elisha in much the same manner as Elijah raised the widow's son. However, the Shunamite woman exercised a remarkable faith which is rarely found anywhere in the Scriptures. Elisha was in Carmel when the child died. With great courage and confidence the woman went to Carmel to tell Elisha what had happened. As she left her husband at home, she said to him, "It shall be well." On arriving at Carmel, she was asked, "Is it well with thee—thy husband—and thy child?" She answered, "It is well." How many of us could make such a reply in a similar circumstance?

Elisha sent his servant on ahead but made no move to go himself. Then the woman said, "As the Lord liveth, and as thy soul liveth, I will not leave thee." Then it was that the prophet arose and followed her. She knew that the power of God was in Elisha and not in the servant. Thus it proved to be, for the child was not restored until the arrival of Elisha. Yes, it was well with a Shunamite family in the days of old because of a great woman's persevering faith in God and in His prophet.

Elisha's many and varied manifestations of heavenly power are more comparable to the works of Christ than those of any other prophet. He resembles Jesus also in the warmth of his sympathy toward people in distress. Nevertheless, there is a vast difference in the magnitude of a prophet's work as compared with that of Jesus. What the prophets were able to do for a few individuals here and there, our Lord was able to do for the multitudes. It was never said of any prophet that he had the power on earth to forgive sins; or that he had power to lay down his own life and take it again (John 10: 18). Prophets were forerunners of Christ to announce His coming, and to demonstrate what God in Christ could and would do for all who believe.

Incidents from the history of ancient Israel were selected for this little study for two reasons. First, because they reveal the faithlessness of our own generation. If God was so concerned about the problems of His people in the old dispensation, what is the matter with our faith in the Christian Age? Are we to conclude

that faith is less effective now than in the days of the prophets? Or must we admit that we have become so doubtful about Christian verities that we no longer exercise the vital faith that removes mountains?

The second thing these incidents reveal is that our major problems today are basically the same as those that have always afflicted the Lord's erring people. Drought, famine, debt and death have scourged mankind from the beginning of history to the present time. Large areas of the United States, especially in the mid-west and south, are now plagued by a drought of mammoth proportions. Thousands of farm families are destitute. Many cattlemen are ruined already and others are near the brink. In many communities there is no water for man or beast. Even some large cities are wrestling with the problem of water. Where a water shortage exists, there is naturally a scarcity of food grown in the same area.

Despite prosperity talk many of our people, particularly those who operate small businesses of their own, are hopelessly in debt. The nation itself, in disregard of Constitutional provisions, is in bondage to the international money manipulators. Honest men, good men, in every part of the country feel that they are fighting a losing battle against confiscatory taxation, debt, and, in some lines, ruthless competition.

We have the same old personal problems—but what are we doing about them? Do we take them to the Lord Jesus with the same assurance that prompted brave hearts to seek the help of Elijah and Elisha? If not, why not? He certainly invites us to do so.

"Ask," He said, "and it shall be given you. . . . All things, whatsoever ye shall ask in prayer, *believing*, ye shall receive. . . . Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. . . . And nothing shall be impossible unto you. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Be anxious about nothing, says Paul, "but in everything by prayer and supplication with *thanksgiving* let your requests be made known unto God. . . . But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4: 6 & 19). In I John 5: 14-15 the same hope is expressed in these words:

"This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

A poet puts it this way:

"Let me but hear my Saviour say,
Strength shall be equal to thy day;
Then I rejoice in deep distress,
Leaning on all sufficient grace."

And Jesus Himself pleads: "Come unto me, *all ye* that labour and are heavy laden, and I will give you rest."

(Continued from page 277)

It signified that the Spirit and power of the Lord which inspired and motivated Elijah later rested upon Elisha and, in a still later generation, upon John the Baptist. This spiritual experience involving these three men had no relationship whatever to the doctrine of reincarnation and positive proof of this is the fact that, although it was said that Elisha returned in the spirit and power of Elijah, both men lived in the same generation and both were alive when this experience took place. It was not the soul of Elijah that passed to Elisha, or later to John the Baptist; rather, the same measure of the Spirit and power of God descended upon these men in turn enabling them to carry out the Divine mission assigned to them.

Immortality a Gift of God

Nowhere in the Bible is it taught that the soul is created immortal, but the Scriptures do declare that immortality is the gift of God through His Son Jesus Christ. This gift is reserved for those who comply with the conditions which will enable them to receive it (see "The Prize Set Before Us," *Documentary Studies*, Vol. III, pp. 204-213). Speaking to Timothy about Jesus Christ, Paul reverently presented Him as the Divine Son "who only

hath immortality" (I Tim. 6: 16). The soul of man is mortal and it is only through Jesus Christ that that which is mortal can gain immortality. Therefore, our hope of immortality is in the resurrection alone, provided we have acquired the qualifications to receive the gift, being numbered among those of whom Paul was speaking when he said:

"And the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (I Cor. 15: 52-54.)

This is the "portion" for which the overcomer should strive to be able to "stand up" in that day. It will not be attained by subscribing to doctrines inspired by the devil's attempt to perpetuate his original lie, "Ye shall not surely die" (Gen. 3: 4). Nor will it be won by pursuing will-o'-the-wisps like the thesis that brought forth such a book as *The Search for Bridey Murphy*. The rash of writings on various aspects of hypnotism and spiritualism which have appeared since Bernstein's book was published is causing thousands to turn away from the truth, seeking a way that seems right to them but which, as pointed out in Proverbs 14: 12, has at its end only "the ways of death," not an open gateway to eternal life and immortality.

Seek the Word of Truth

How much more profitable it is to seek counsel of the Lord and turn to His Word for guidance. Knowing from what the Scriptures state that these are evil times, we would all do well to carefully follow Paul's instructions:

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Eph. 6: 11-13.)

(Continued on page 286)

☆☆☆☆☆☆☆☆ 0 ☆☆☆ BY KENNETH DE COURCY ☆☆☆ 00 ☆☆☆

THE FIRST THING to be clear about the Suez crisis is the correct objective. It is the free navigation *and control* of the Suez Canal in peace *and war*. The words in italics are the operative ones. So far at any rate, Nasser has not suggested impeding the free flow of traffic in peace time. The real danger arises in time of war. Egypt has already given a clear indication of what she can do in wartime by her refusal to allow the transit of Israeli shipping and Egypt is virtually in a state of war with Israel. Inability to use the canal in wartime would be an extremely serious matter for the Western Powers.

The seizure of the canal was not the sudden capricious act of an irresponsible upstart. It was a calculated act of policy for which the withdrawal of Western aid for the Aswan high dam provided the pretext, but of which it was not the cause. Nasser is an instrument of Russian policy. At least two of the very highest members of the Egyptian regime are Communist Party members with party numbers. All along, Nasser has been advised and egged on by Russia. The seizure of the canal is an important phase of Russian strategy in her Middle Eastern campaign; her final objective being control of the whole area. Russia looked on the Suez crisis as the final test of the West's will to defend its interests. The British evacuation of the Canal Zone created the conditions in which Nasser's coup became possible. Had British forces still been in the zone, the seizure of the canal would have been impossible.

The British government, however, was warned. Eleven days before Egypt seized the canal, the British government was warned by a foreign Intelligence Service, and was also told that, if Britain acted at once, a number of important Egyptian military units would revolt and throw out Nasser. It would be pertinent to know whether Eden was told about this or whether the information was withheld from him. If so, by whom? There is very good reason to believe that, if swift and decisive action had been taken immediately the canal was seized, the whole affair would have been over within a week. This information comes from Egyptian

The steps taken to meet the crisis were clouded in mists of hesitation, uncertainty and confusion. First, there was the London Conference, in which it was certain from the start that unanimity was impossible. The omission to invite Israel was in itself a concession to Nasser and a confession of weakness. The invitation to Russia was a tacit acknowledgment that she is a Middle East Power. Russia has very little legitimate interest in the canal. Hardly any Russian shipping passes through.

No one seemed to know quite how the plan for a Users' Association was going to work. Sir Anthony Eden was unable to give Parliament any details at all. He said they had not yet been worked out. Nor did Mr. Dulles—the reputed author of the plan—seem to be any clearer about it. Sir Anthony Eden's apparent lack of knowledge of any working details, and Mr. Dulles' naïve speculations were hardly calculated to arouse feelings of confidence in the great plan. Nasser must have been amused.

Seven weeks after the seizure of the canal the second London Conference was in a fog of uncertainty about the action to be taken and even about the nature of our own proposals. The outcome of the second London Conference is surrender—after all the brave words. The Users' Association is not to operate physically at all. It is to be a representative and negotiating body laying down general principles—on paper. All the assurances of firmness, "no surrender," "Britain cannot yield," and all the rest of it, have gone by the board. All the

promises and pledges given by the British government have been broken. Folly and weakness could hardly go further. All that now remains is to await the next crisis which will be the inevitable outcome. It passes comprehension how Mr. Selwyn Lloyd could have described the second London meeting as "a successful conference."

Nasser is the pawn of Russian policy. Russia is not in the slightest degree interested in Egypt except insofar as she can be made to serve Russian policy. It is just as foolish for the West to ignore Russia's role in the Suez affair—and in wider Middle Eastern affairs—as it is to be afraid of Egypt as an independent entity. Without Russia's backing, it is highly improbable that Nasser would have dared to make his insolent claims. The Suez crisis was the last chance of putting a stop to already-planned developments in the Middle East which will eventually plunge the world into war over Israel. All this Service's sources of information combine to confirm this and these sources have a high record of accuracy.

For some time before the Suez crisis, Sir Anthony Eden's stock had been steadily falling. It was becoming clear that either he failed to grasp economic and political fundamental facts or that he lacked the firmness to control his government. Then came the Suez crisis. Eden at once took a firm line; or, rather, he made strong policy statements which, without doubt, reflected the immediate reactions of most Conservatives—and, if what they said at the time can be accepted at face value, of some of the Labor leaders and part of the Labor Party. Eden's stock at once boomed. His assurances, not only to Parliament and the nation, but to the Conservative Party, were categorical. So were those of Mr. Selwyn Lloyd. "No surrender" was the slogan and the whole Conservative Party was greatly heartened.

In a few hours, Eden regained most of the ground he had lost. He had the chance to become a great national leader. Then, after seven weeks of ineffective diplomatic activity—the "mist of diplomatic exchanges" which had been so solemnly abjured—after all the assurances to Parliament, nation and Party, came the announcement of the great plan for a Users' Association. The Opposition made its views perfectly clear. On no account would they support the use of force. On the second day of Parliament, Eden capitulated. A very shrewd observer who has been in the House of Commons for over a quarter of a century told your Correspondent that it was virtually a collapse. Careful reading of both Eden's speeches leaves a strong impression that he tried to please everyone. It seemed that he hoped for support from all sides for entirely contradictory and irreconcilable reasons. All he succeeded in doing was to provide an alarming and depressing spectacle of indecision and confusion.

Since the early days of the crisis, however, the appeasement forces have been at work—and they have worked hard and effectively. There has been no strong leadership from the government. All the talk about a strong stand, determination to uphold our interests, and all the rest of it, is now seen to have been phoney. But when the bill comes in in the shape of a new

Middle Eastern crisis—and it will as sure as night follows day—the British public will condemn the politicians responsible. An apparent peace will be very useful to certain Conservative politicians; but in the end it will mean their downfall.

On August 18 considerable Russian troop movements into Hungary began through the Carpatho-Ukraine. Since the middle of August, there has been a regular air service between Ujkigys and Egypt by Russian military aircraft repainted to resemble Aeroflot aircraft. It is believed that they land at a military airport in the desert some distance from Cairo but not at Almaza. These aircraft have been carrying both men and equipment, many of the men having been flown into Ujkigys from elsewhere. It appears possible that Ujkigys may be a transit point for "volunteers" for Egypt. This correspondent's observers report that there is an active drive in Hungary to enlist volunteers for Egypt.

The espionage ring discovered at the end of August in Italy, headed by Guarrino Fercovitch, operated under the Yugoslav-Soviet agreement. A similar joint venture in the U.S.A. now has ramifications in Detroit, New York City, Philadelphia, Boston and several other important ports. This ring is not political in nature but is wholly for espionage against industry and shipping. A Yugoslav official in New York is chief contact man.

Our Ankara correspondent reports: The atmosphere here is tense. Ankara feels that the fate of the Baghdad Pact is being decided by the outcome of the Suez Canal crisis. If Nasser wins, all Western influence in the area will crumble. British prestige will suffer so severe a blow that it will become virtually impossible to deal with Cyprus successfully.

Rangoon fears war. Only a few months ago, Burma was a foremost champion of peaceful coexistence propaganda. Now the press expresses hurt dismay and signs of an uncomfortable awakening to the facts of life next door to a Communist neighbor—a feeling which more than one Asiatic country is likely to experience in the near future.

The whole situation in South and Southeast Asia is growing serious. The newly independent states are finding that it is, after all, not so easy as they thought to stand on their own feet. The picture now is one of economic and financial chaos, internal political instability and confusion, and pressing outside dangers from a ruthless and powerful Communist neighbor. Red China has no intention whatsoever of peacefully co-existing. She is set for considerable conquests and she will take advantage of the weakness shown by the Western Powers to press on with her aggressive designs. China has been keeping a close watch on the Suez crisis; the outcome cannot fail to encourage her.

The foregoing is the one hundred and thirty-third presentation of excerpts from "Intelligence Digest—A Review of World Affairs" by Kenneth de Courcy, published in *DESTINY* by special arrangement with the author.

Readers desiring the complete "Intelligence Digest" may obtain it by subscription at \$12.00 a year, through Destiny Publishers, Haverhill, Mass., in which case it will come to you direct by mail as soon as printed.—Ed.

Spotlight On Suez

By WILLIAM O. LAY, JR.

September 28, 1956

TO SAY THAT Western civilization faces its most momentous months, its hours of supreme trial, would merely be to repeat an observation made in these columns upon many previous occasions. By the time this reaches DESTINY readers, the resistless sweep of events should have brought home to even the most uninformed and unobservant segments of the public the unprecedented gravity of the crisis confronting the Western world.

As always, the emphasis here is upon the pregnant story of the time-patterns which testify so graphically to the overruling hand of God in mundane affairs. In many ways searching out these time-links is like solving a picture puzzle. Each month, as more and more pieces fall into place, the over-all pattern becomes clearer. Now that the fateful generation extending from the First World War epoch (1914-1918) is nearing its close, more and more striking chronological interrelationships are coming to light.

Ever more clearly the unfolding time-sequences synthesize the Far Eastern phase of world tribulation, the atomic arms race and the Middle Eastern crisis into a single unified process. It is world domination for which the evil colossus, with nerve center in the Kremlin, is bidding; and world domination is the issue which will be determined when the dust of judgment settles and the earth is readied for the reign of Him whose "dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. 9: 10).

This merging of separate phases was conspicuously exemplified on August 26 when President Eisenhower disclosed that Russia had resumed testing nuclear weapons, while the British Government launched "Operation Musketeer" designed to ship a complete desert

armored force to the Middle East. These events spotlighting the Middle East crisis and Soviet atomic progress came 2 x 1040 days (fruition) after the United States declared a national emergency on December 16, 1950. A second significant link is the 2520-day trial or probation period extending from October 2, 1949 when Russia recognized the Chinese Communist government.

Noteworthy too is the solar interval of 666 plus 420 days separating August 26 from the August 20, 1953 King's Chamber terminal when Russia announced her first H-bomb test. The 666 factor, the number of human apostasy and rebellion, stamps the world order men have erected in defiance of God. The number 420—the 2520-day trial or probation period divided by six—marks events which advance that world order to the judgment climax.

A displacement interval (286 days) extends from August 26 to June 8, 1957. This important milepost will be 11 x 1260 days (disorder and tribulation) after the Versailles Treaty was signed on June 28, 1919 (Chart XXXIII).

French troops on August 30 began landing on Cyprus for service as needed in the Suez crisis. And in Cairo, President Nasser chided President Eisenhower and Secretary of State Dulles for stating that the Suez Canal was an international waterway. The date was 10 x 286 days (perfection in displacement) after Red armies captured Mukden on October 31, 1948. August 30 also fell 286 days lunar before June 8, 1957 (bottom of Chart XXXIII).

A five-nation mission headed by Australian Prime Minister Menzies on September 3 placed before Egyptian President Nasser the 18-nation plan for international control of the Suez Canal. Even as the talks opened, Egypt's army chief declared mobilization was complete and Egyptian forces were deployed "to

meet any situation." This was 286 days lunar after November 26, 1955 when a state of emergency was proclaimed on Cyprus. The 1955 date, in turn, fell 7 x 120 days lunar (warning perfected) after the south wall of the Great Pyramid's King's Chamber was reached on August 20, 1953 (center of Chart XXXIII).

Desolation, disintegration and disorder were foreshadowed for September 5, which fell at the solar terminal of 11 x 1290 days after America's entry into World War I. Headlines amply fulfilled the chronological forecast. While the NATO Council met in emergency session to discuss the Suez crisis, President Nasser in Cairo submitted a two-point counterproposal to the Menzies mission. On the same day London sources, disclosing a pact under which Russia agreed to supply arms to Afghanistan, warned that it represented only the latest move in a stepped-up Soviet campaign to win influence in the Middle East and along the Baghdad Pact defense line.

September 5 was also 1290 days solar after February 4, 1953 when Red China ordered general mobilization. Noteworthy too is the interval of 666 days solar extending from September 5 to July 13, 1958. This important terminal will be 1040 days (fruition) after the Cyprus parley collapsed on September 7, 1955. In addition, the 1958 date will be exactly 120 days (warning) before the 40-year generation, extending from the 1918 Armistice, closes on November 10-11, 1958 (Chart XXXIV).

(The chronological importance of September 5, 1956 was first noted in the article entitled "Climax of Judgment," which appeared in DESTINY for June 1953, pp. 209-212.)

With failure of the Menzies mission foreshadowed by Nasser's intransigence, British officials hinted on September 7 that the dispute would be taken to the United Nations. This was 1600 (judgment) plus 666 days after the Korean war opened on June 25, 1950. September 7 also fell twice the number of Israel's chastisement (2 x 390 days) after the Indo-China truce was signed on July 20, 1954 and 286 days after November 26, 1955 when a state of emergency was proclaimed on Cyprus (center of Chart XXXIII).

Note particularly the doubled interval of displacement or human

error (2 x 286 days solar) linking September 7 to April 10, 1958. This terminal will be precisely 666 days after Great Britain completed her evacuation of the Suez Canal Zone on June 13-14, 1956!

The Menzies mission ended in failure on September 9. As the delegation prepared to leave, President Nasser warned that any attempt to impose "collective domination" on the Suez Canal would touch off "incalculable strife." The head of the mission, Australian Prime Minister Menzies, solemnly declared to news-

"The situation is very grave."

Collapse of the Menzies mission came 1600 plus 666 days after America's entry into the Korean war on June 27, 1950 and 420 days lunar after the July 1955 "Summit" conference closed. An interval of 666 days, measured forward from September 9, terminates on July 7, 1958. This date will be 1260 days (tribulation) after January 24, 1955 when President Eisenhower declared that the United States would defend Formosa (Chart XXXV).

Note at the top of Chart XXXV the double sequence of time-patterns

linking July 7, 1958 to outstanding Far Eastern events.

As the British Parliament met in emergency session on September 12, Britain and France announced that they were forming a "Users' Association" to take over control of the Suez Canal from Egypt. This hastily-conceived and completely impractical scheme merely served to postpone the inevitable showdown while the West went through another round of talks. Cairo reacted to the plan with an angry blast which termed it "nothing but provocation leading to war against Egypt."

The "Users' Group" plan was set up precisely 1290 days solar (desolation) after February 11, 1953 when Russia broke diplomatic relations with the Israelis. September 12 was also 1335 days lunar after February 4, 1953 when Red China ordered general mobilization. This 1335 factor from Daniel's twelfth chapter bears dual significance: blessing upon the Kingdom-nucleus Israel nations and judgment upon those nations who are ranged in opposition to God's plan of world redemption.

September 12 also fell 1040 days (fruit) after November 7, 1953 when the Balkan defense pool was

set up and 1290 plus 1040 days after Great Britain recognized the Israelis on April 27, 1950. Finally, a doubled displacement interval (2 x 286 days) extends from September 12 to April 7, 1958. This date will be 2 x 2300 days (cleansing) after September 2, 1945 when the Japanese surrender was signed (Chart XXXIV).

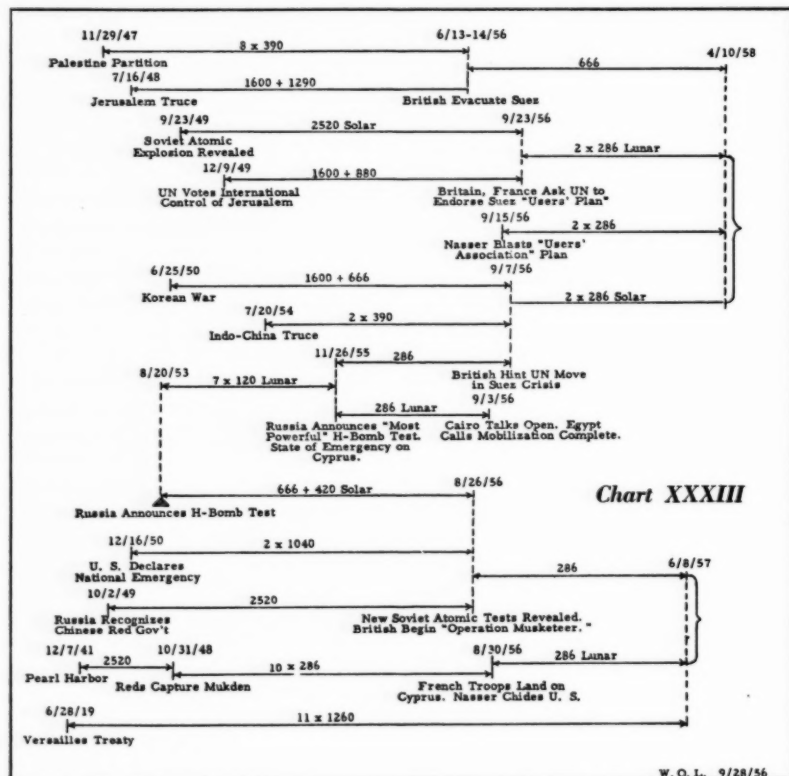
Ship pilots from Western nations quit their Suez Canal jobs on September 14 as the first Soviet pilots arrived to offer their services to Egypt. This came exactly 2 x 390 days (Israel's chastisement) after Great Britain agreed to evacuate the Suez Canal Zone on July 27, 1954 (Chart XXXVI). An interval of 286 days (displacement), extending forward from September 14, terminates on June 27, 1957. This date will be 15 x 120 days (hour of warning) after the July 23, 1952 coup in Egypt which led to the abdication of King Farouk. The 1957 terminal will also be 2520 days solar after America's entry into the Korean war.

President Nasser, on September 15, again berated the West's proposed "Users' Association" plan, terming it a device for "declaring war." The date was 2 x 286 days before April 10, 1958, which will be 666 days after Britain evacuated the Suez Canal Zone (Chart XXXIII). September 15 also fell 666 days before July 13, 1958, which will be 120 days (warning) before the 40-year generation extending from the 1918 Armistice closes on November 10-11, 1958 (Chart XXXIV).

In Peiping, also on September 15, the Chinese Communists opened their first party congress held since 1945. It came 420 days after the Geneva "Summit" conference closed on July 23, 1955 (Chart XXXV).

On the eve of the second 18-nation Suez Conference, the Western Big Three agreed to seek working arrangements with Egypt to share control of Suez Canal traffic. This was on September 18, 15 x 120 days after October 15, 1951 when Egypt abrogated her Suez and Sudan treaties with Great Britain. September 18 also fell 286 days lunar before June 27, 1957, which will be 15 x 120 days after the July 23, 1952 Naguib coup in Egypt (Chart XXXVI).

The second Suez conference, opening in London on September 19 in a mood of profound skepticism,



fell 1335 days lunar after February 11, 1953 when Russia broke relations with the Israelis (not charted).

With many participants lukewarm, the Suez Conference on September 21 adopted a mild version of the proposed "Users' Association." Meanwhile, Canadian Prime Minister St. Laurent announced that Canada would sell 24 Sabrejets to the Israelis.

The Suez "Users' Plan" was adopted 7 x 270 days (birth travail perfected) after the July 20, 1951 assassination of Jordan's King Abdullah. Significant too is the displacement interval of 5 x 286 days separating it from October 22, 1952 when Iran severed relations with Great Britain. In addition, September 21 fell 420 days solar after the Geneva "Summit" conference closed on July 23, 1955.

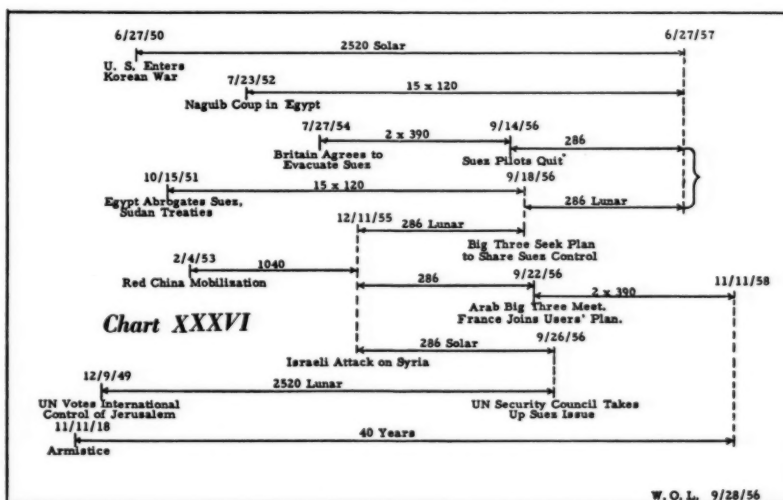
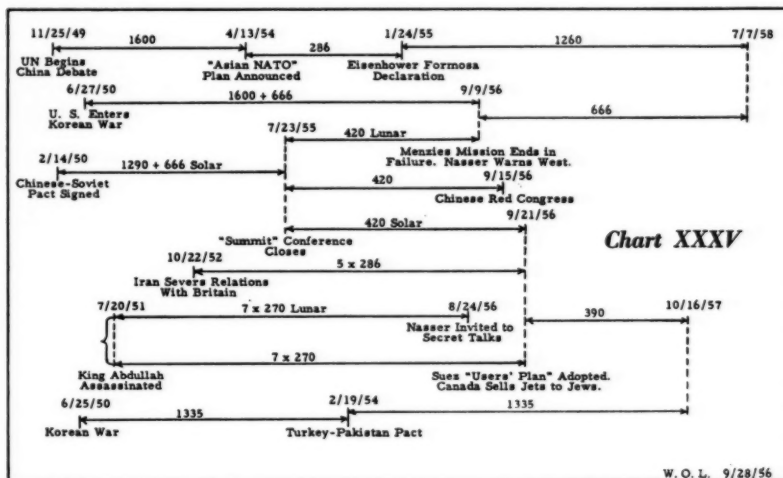
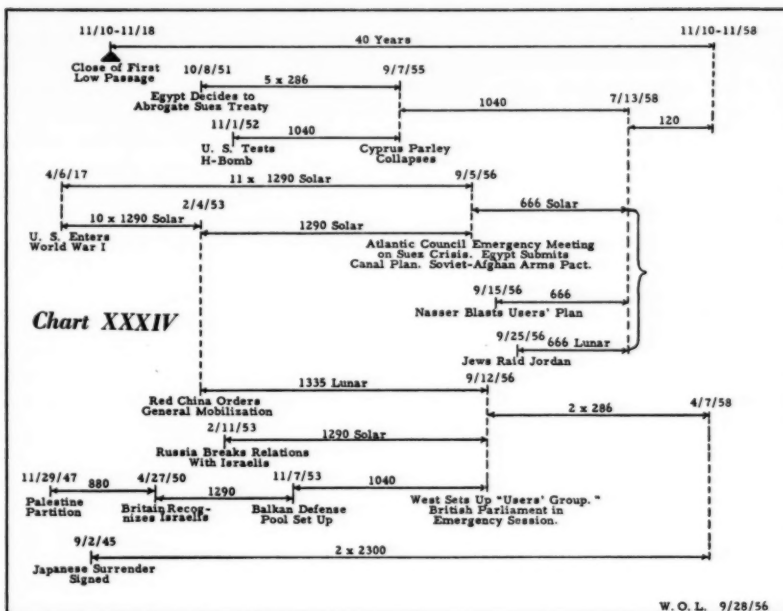
An Israel's chastisement measure of 390 days extends from September 21 to October 16, 1957. This date will be 1335 days after the February 19, 1954 Turkey-Pakistan pact and 2 x 1335 days after the outbreak of the Korean war (Chart XXXV).

The French Cabinet decided on September 22 to participate in the Suez Users' Plan, but reserved the right to safeguard their nation's "legitimate interests." Meanwhile, the Arab Big Three met in Saudi Arabia to formulate policy in the tautening Suez Crisis.

September 22 fell precisely 2 x 390 days (Israel's chastisement) before November 11, 1958, which closes a 40-year generation after the 1918 Armistice. It was also 286 days after the December 11, 1955 Israeli attack on Syria (Chart XXXVI).

Great Britain and France, on September 23, asked the UN Security Council to take up the Suez crisis and endorse the Western plan for a "Users' Association." The move came precisely 1600 plus 880 days (judgment and Divine intermediation) after December 9, 1949 when the UN voted international control of Jerusalem. September 23 also fell 2 x 286 days lunar before April 10, 1958, which will be 666 days after Great Britain evacuated the Canal Zone (Chart XXXIII).

Follow out on the chart the significant sequence of Mideast developments unfolded by the three terminals of the 2 x 286 cycle extending to the important April 1958 date.



Note particularly that the move to the UN, foreshadowed on the September 7 solar terminal, came to pass on the September 23 lunar terminal.

An Israeli raiding force, invading Jordan territory near Jerusalem on September 25, touched off an all-night battle. This ugly and ominous incident fell 666 days lunar before July 13, 1958, from which a 120-day warning period extends to November 10-11, 1958 (Chart XXXIV).

The UN Security Council met on September 26 to take up the Suez crisis. The date was precisely 2520 days lunar (trial or probation) after December 9, 1949 when the UN voted international control of Jerusalem (bottom of Chart XXXVI). Recall that the dispute was referred to the UN exactly 1600 plus 880 days

after the same initial point (Chart XXXIII). The time-measures of judgment, Divine intermediation and trial or tribulation indicate that the UN is about to reap the whirlwind whose seeds were sown when it "burdened itself" with Jerusalem on the 1949 date (see Zechariah 12: 3).

September 26 also fell 286 days solar after the December 11, 1955 Israeli attack on Syria.

The Western world, the most vital artery of its economic life in jeopardy, found itself face to face with the inevitable consequences of its own folly and moral bankruptcy. From their craven acquiescence to the Soviet rape of the Baltic States, on through their halfhearted prosecution of the Korean war and the ignominious retreats from Abadan

and the Suez Canal Zone, the leaders of the West have been motivated by blind materialism and political expediency. Without the guiding and sustaining light of their traditional Faith, their sense of mission and destiny, their every effort has only sucked them deeper and deeper into the morass.

As the darkest hours of Jacob's trouble begin, it is comforting to reflect that the time, duration and outcome of the tribulation were precisely planned ages ago. The same Heavenly Sovereign who guided America and Britain into the abyss of judgment, on a schedule of infinite and wondrous precision, will lead his repentant and regenerate Israel into the glories of the coming age.

(Continued from page 280)

Our Lord also made it clear that one of the characteristics of the ending of the age would be the subtle undermining wrought by evil spiritual forces, against which the believer must be constantly alert:

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." (Luke 21: 34-35.)

The Lord then enumerates for His followers the steps they should take in order to gain assurance that they will not fail to be standing in their place when He returns: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Overseas Subscriptions

Those who live in the sterling areas abroad may send their subscriptions to: C. E. SLEIGH, 2 Highfield Road North, Pelsall, near Walsall, Staffs., England. Subscription price per year: £1.

Southern African subscriptions may be sent through Destiny Publishers of South Africa, 301, 65 President Street, Box 3178, Johannesburg, South Africa. Subscription price per year: £1.

Book Gifts

THAT ENDURE

BEHOLD, HE COMETH!, by H. B. Rand	\$2.00	15/6
CHEMIVISION, by W. J. Hale	3.00	22/6
DIGEST OF THE DIVINE LAW, by H. B. Rand . .	2.00	15/6
DOCUMENTARY STUDIES, VOL. I, by H. B. Rand	5.00	36/6
DOCUMENTARY STUDIES, VOL II,* by H. B. Rand	5.00	36/6
DOCUMENTARY STUDIES, VOL. III,† by H. B. Rand	5.00	36/6
GREAT PYRAMID OF GOD, by G. R. Riffert . .	2.00	15/3
JANISSA, by R. T. Newcomb	3.00	22/6
JUDAH'S SCEPTRE AND JOSEPH'S BIRTHRIGHT, by J. H. Allen	2.50	18/6
ONE MAN'S DESTINY, by C. R. Dickey	2.50	18/6
PRIMOGENESIS, by H. B. Rand	5.00	36/6
ST. JOSEPH OF ARIMATHEA AT GLASTONBURY, by Rev. L. S. Lewis, M.A.	3.00	10/6
STUDY IN DANIEL, by H. B. Rand	5.00	36/6
STUDY IN HOSEA, by H. B. Rand	2.50	18/6
STUDY IN JEREMIAH, by H. B. Rand	3.50	26/6
STUDY IN REVELATION, by H. B. Rand	3.50	26/6
VACATION WITH PAY, by A. T. Newcomb . . .	3.00	22/0

* Any two volumes ordered together, \$9.50 postpaid. † All three volumes ordered together, \$13.95 postpaid.

DESTINY PUBLISHERS » MERRIMAC, MASSACHUSETTS

Credendum

AS YOU READ DESTINY it will be helpful to bear in mind as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. The ten-tribed Kingdom of Israel, or House of Israel, is distinct and separate from Jewry. In the Scriptures the terms "Israel," "Judah" and "Jew" are not synonymous and the course of history is widely divergent for the peoples properly classified under each of these titles.

The House of Israel is today an innumerable multitude apart from Jewry, a fact which the *Jewish Chronicle* for May 2, 1879 recognized by its reference to the ten tribes as represented by peoples who are not Jews. There it is stated: "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim [another term designating the House of Israel]. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in DESTINY provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the Divinely-guided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which the House of Israel was to be known in the latter days and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that the failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if the people of this race are the lineal descendants of the northern ten-tribed Kingdom of Israel — and they are — there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenants, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right in their

assumptions, there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

Let those who are opposed to proclaiming the identity ponder well the fact that they, too, have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in wholehearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this (Jer. 31: 35-36). The *Jewish Chronicle* says, "Find this people" and DESTINY points to the Anglo-Saxon-Celtic peoples in whose history the prophecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

Sometimes the objection is raised that, because we stress the Gospel of the Kingdom, we have failed to recognize the part personal salvation plays in the redemptive plans of God. While DESTINY Magazine does give specific attention to the Kingdom evangel, this is by no means an indication that the Gospel of Salvation is relegated to a lesser position.

Of paramount importance to every individual is the necessity to become reconciled with God through His Son Jesus Christ. This is requisite to citizenship in the Kingdom of God and DESTINY presents the vital spiritual needs of every individual who strives to become an overcomer and attain the victor's crown. That phase of the Gospel message is as essential to the individual as the Gospel of the Kingdom is to the nation, which proclaims the identity and responsibility of the nations of Israel today and the necessity for the restoration of the administration of the Law of the Lord as the law of the land.

DESTINY Magazine brings to its readers the findings of Bible research, published by those who have seriously studied God's Word and see His overruling Hand in world history. We are not introducing a new religion; we are not a sect; rather, we are Christians who stand for the whole truth as taught by the Scriptures and for the application of that truth to the spiritual, cultural, economic and political life of man.

BOOK GIFTS THAT ENDURE

EMERSON SAID: "We prize books, and they prize them most who are themselves wise."

THE MARCH OF EVENTS TODAY takes on significant meaning when considered in the light of an understanding of the Bible. In this time of trouble a thorough knowledge of the messages of the prophets will contribute immeasurably to one's peace of mind and future happiness.

You now have the opportunity, not only to acquire this information for yourself, but

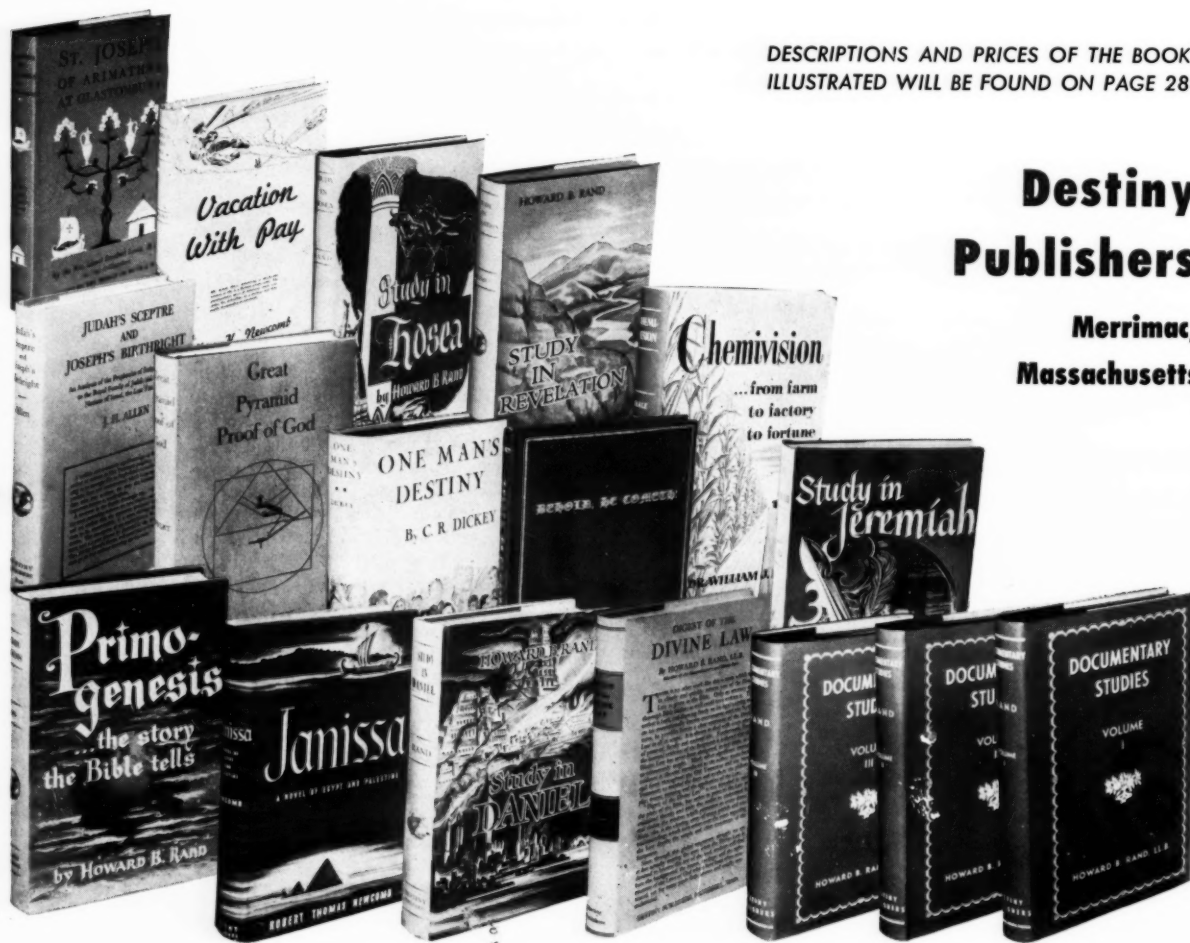
also to make it available to those to whom you give gifts by presenting them one or more of these books as your gift to them this Christmas Season. Above all other gifts in lasting value are books about the Bible.

Add to your gift of a book a subscription to DESTINY. This will be a reminder each month during 1957 of your thoughtfulness.

DESCRIPTIONS AND PRICES OF THE BOOKS ILLUSTRATED WILL BE FOUND ON PAGE 286

Destiny Publishers

Merrimac,
Massachusetts



"

n you
ore of
Christ-
asting

ion to
each
htful-

BOOKS
GE 286

ny
ers
imac,
osetts

